

Name: _____

Hr: _____

DOCUMENT SORTING: ABSOLUTISM EDITION

PART A

Directions: Match documents to the correct descriptions below and use the document to answer the question.

1. Document _____ This document was created as a defense of royal power and uses several images to convey the nature of a king to his realm/subjects.

- Explain the two images and how they promote kingly authority:

2. Document _____ This document proposes that absolute rule was given to the monarch in order to protect mankind from its selfish/evil natural state.

- Explain where the monarch derives his power and how much power he needs:

3. Document _____ This document outlines a secular version of an argument that was used to justify the authority of the Papacy.

- Explain a minimum of three of the author's arguments:

4. Document _____ This document was later used by Charles I's defense council in regards to why kings cannot be tried in court.

- What was the argument used to defend the authority of kings? Infer what the prosecution would argue in response.

PART B

Directions: Read the documents a second time and focus on finding information that will help you answer the following prompt. (Hint: text code/underline directly on the documents and write reminders in the margins). Prepare a Five Minute Drill for this prompt and be ready to share your thoughts.

PROMPT: *Describe various arguments and methods used to promote the necessity of absolutist leaders.*

DOCUMENT A

Jacques–Benigne Bossuet (1627—1704), bishop of Meaux, was a well–known seventeenth–century preacher who believed that although France had a sizable minority of Protestants, France should have a single religion, Catholicism. At the same time, he was a Gallican, meaning he argued that the French clergy owed primary allegiance to the king rather than the Pope in Rome. His emphasis on religious unity and devotion to the French crown—rather than tolerance—appealed to Louis XIV, who appointed Bossuet tutor to heir, the "Dauphin" or crown prince. In this capacity, Bossuet wrote the following passage setting out the basic ideas of the French monarchy.

BOOK THREE: WHERE I BEGIN EXPLAINING THE NATURE AND PROPERTIES OF ROYAL AUTHORITY

ARTICLE 1. Its essential characteristics can be distinguished.

Proposition 1. Royal authority has four essential characteristics or qualities. First of all, royal authority is sacred; second, it is paternal; third, it is absolute; and fourth, it is subject to reason. These will be established, in order, in the following articles.

ARTICLE 2. Royal authority is sacred.

Proposition 1. God establishes kings as his ministers, and through them reigns over the People.

We have already seen that all power comes from God. (Romans 13:5) As Saint Paul adds, "The King is God's minister to do good. If you do evil, be afraid, for he does not wield the sword in vain. He is God's minister, the avenger of evil deeds." (Romans 13:4) . . . Princes therefore serve as God's ministers and as His lieutenants on earth. It is through them that He exercises His rule. . . .

Proposition 2. The king's person is sacred.

It is clear from the foregoing that kings' persons are sacred, and that any attack upon them is sacrilege.

God's prophets anoint them with a holy unction, as He does with his pontiffs and altars. But even without the outward application of this ointment, kings are sacred due to their office as representatives of the Holy Majesty, and delegated by His providence to execute His commands. Thus God calls even Cyrus his anointed. "Thus spoke the Lord to Cyrus, my anointed, who I have taken by the right hand, so that he may subdue all nations before him." (Isaiah 45:1)

The title of "Christ" is given to kings, and, everywhere we see them called 'Christ,' or 'the Lord's anointed.' With this venerable title even the Prophets revere them and regard them as included in God's sovereign realm, and whose authority they wield over the People. "Speak boldly of me before the Lord and before his Christ. Tell them whether I have taken any man's ox or ass, whether I have taken a bribe from any man, or whether I have oppressed any man. And they answered 'never.' And Samuel said, 'the Lord and his Christ thus bear witness that you have no complaint to bring against me.'" (Samuel I, 12:3–5).

It is thus that Samuel, after having judged the People on behalf of the Lord and with absolute power for twenty-one years, accounts for his conduct before God and before Saul, both of whom he calls upon to bear witness and by whose testimony he establishes his innocence.

Kings must be guarded as one would sacred things, and he who neglects to guard them as such deserves death. . . .

Proposition 4. Kings must respect their power, and only use it for the public good.

Their power comes from on high, and as has been said, they must not think that they have been given this power to use it as they please. Rather, they must use it with fear and restraint, befitting something which comes from God, and for which God will demand an accounting. . . .

DOCUMENT B

One of the most articulate defenders of the divine right of monarchy was James VI, who was king of Scotland (1567-1625) and as James I (1603-1625) also was king of England. A scholar as well as a king, James in 1598 anonymously published a widely read book called the True Law of Free Monarchies. He claimed that the king alone was the true legislator. James's notions of the royal prerogative and of the role of Parliament are detailed in the following passages from the True Law and a speech to Parliament.

TRUE LAW

Prerogative and Parliament.

According to these fundamental laws already alleged, we daily see that in the parliament (which is nothing else but the head court of the king and his vassals) the laws are but craved by his subjects, and only made by him at their [proposal] and with their advice: for albeit the king make daily statutes and ordinances, [imposing] such pains thereto as he thinks [fit], without any advice of parliament or estates, yet it lies in the power of no parliament to make any kind of law or statute, without his sceptre [that is, authority] be to it, for giving it the force of a law And as ye see it manifest that the king is over-lord of the whole land, so is he master over every person that inhabireth the same, having power over the life and death of everyone of them: for although a just prince will not take the life of any of his subjects without a clear law, yet the same laws whereby he taketh them are made by himself or his predecessors; and so the power flows always from himself. ... Where he sees the law doubts orne or rigorous, he may interpret or mitigate the same, lest otherwise summum jus be summa injuria [the greatest right be the greatest wrong]: and therefore general laws made publicly in parliament may upon ... [the king's] authority be mitigated and suspended upon causes only known to him. As likewise, although I have said a good king will frame all his actions to be according to the law, yet is he not bound thereto but of his good will, and for good example-giving to his subjects So as I have already said, a good king, though he be above the law, will subject and frame his actions thereto, for example's sake to his subjects, and of his own free will, but not as subject or bound thereto the law.

DOCUMENT C

A SPEECH TO PARLIAMENT

... The state of monarchy is the supremest thing upon earth: for kings are not only God's lieutenants upon earth and sit upon God's throne, but even by God himself they are called gods. There be three principal [comparisons] that illustrate the state of monarchy: one taken out of the word of God, and the two other out of the grounds of policy and philosophy. In the Scriptures kings are called gods, and so their power after a certain relation compared to the Divine power. Kings are also compared to fathers of families: for a king is truly parens patriae [parent of the country], the politic father of his people. And lastly, kings are compared to the head of this microcosm of the body of man

I conclude then this point touching the power of kings with this axiom of divinity, That as to dispute what God may do is blasphemy, ... so it is sedition in subjects to dispute what a king may do in the height of his power. But just kings will ever be willing to declare what they will do, if they will not incur the curse of God. I will not be content that my power be disputed upon; but I shall ever be willing to make the reason appear of all my doings, and rule my actions according to my laws

DOCUMENT D

Thomas Hobbes (1588-1679) was an important philosopher and political theorist. His most important work, Leviathan, was written in 1651.

The only way to erect . . . a Common Power, as may be able to defend them from the invasion of [foreigners] and the injuries of one another, and thereby to secure them in such sort, as that by their own industry, and by the fruits of the Earth, they may nourish themselves and live contentedly is, to confer all their power and strength upon one Man, or upon one Assembly of men, that may reduce all their Wills, by plurality of voices, unto one Will . . . and therein to submit their Wills, every one to his Will, and their judgments, to his judgment. This is more than Consent, or Concord; it is a real Unity of them all, in one and the same Person, made by Covenant of every man with every man, in such manner, as if every man should say to every man, I Authorize and give up my Right of Governing myself to this Man, or to this Assembly of men, on this condition, that thou give up thy Right to him, and Authorize all his Actions in like manner. This done, the Multitude so united in one Person, is called a COMMONWEALTH . . . For by this Authority, given him by every particular man in the Commonwealth, he hath the use of so much Power and Strength ... conferred on him, that by terror thereof, he is enabled to form the wills of them all, to Peace at home, and mutual [aid] against their enemies abroad. And in him consisteth the Essence of the Commonwealth; which (to define it) is One Person, of whose Acts a great Multitude, by mutual Covenants one with another, have made themselves everyone the Author, to the end he may use the strength and means of them all, as he shall think expedient, for their Peace and Common Defense.

And he that carryeth this Person, is called SOVEREIGN, and said to have Sovereign Power; and everyone besides, his SUBJECT . . .